

## ROMANISM AND CITIZENSHIP.

The following paragraph from the resolutions of the Baptist ministers of Philadelphia are worthy of careful reading and thought. They express the exact facts of the case strongly from both a practical and a philosophic standpoint:

"The Roman Catholic Church claims infallibility, centered in the Pope when he speaks *ex cathedra*. This necessarily involves his right to define the sphere of his own authority. In his so-called infallible teaching the Pope has condemned the separation of Church and State, the legal equality of all sects, the unrestricted circulation of the Bible, liberty of conscience, and freedom of thought and investigation. Every true Catholic is bound by his profession of faith to accept these teachings. When Catholics favor religious freedom, and the separation of Church and State, in this country it is avowedly or tacitly as a matter of necessity or expediency. Thus is secured to them the largest liberty. But should they ever attain an overwhelming majority, their own statements show that they might feel in duty bound to carry out, as far as possible, not American ideas of civil and religious liberty, but the teachings of the Pope. Moreover, the Pope stubbornly maintains his claims to the temporal power, as against the kingdom of Italy; he desires to be recognized as a great power in the earth by the nations, and as such to have diplomatic relations with them. The Church of Rome is hostile to our system of non-sectarian public schools, and demands a portion of the public money to support its parochial schools. Furthermore, history shows that Rome has approved of persecution for the suppression of heresy; and the doctrine of Papal infallibility would seem to preclude the idea of retraction of dogma or decree.

"Recognizing, therefore, that the Roman Catholic Church is not merely a religious organization, but an astute and persistent claimant of political influence, and the foe, on principle, of the American idea of civil and religious liberty, we assert that American citizens may be justified in declining to vote for Roman Catholics for high office, in the State, at least, until the Romish Church shall officially and frankly change its attitude. The same principle applies to the adherents of the Mormon hierarchy or in any similar case.

"We regard the attitude of the high officials of the Roman Catholic Church toward both our school system and our separation of Church and State as unwise for the best interests of their own membership and hostile and disloyal to the country, and we appeal to the great mass of our Roman Catholic fellow citizens, whose intelligent loyalty we do not desire to question, to assert their right to think and act in harmony with the governmental idea of their own country, instead of the un-American ideas of the old countries. We remind them that our Government has already given them greater religious liberty than any Government where Church and State are united. We urge them to stand by the free public schools, that bulwark of our liberties, which a generous Government provides for them, and to help us maintain the perpetual separation of Church and State."

## Minister's Corner

## A SUGGESTION TO MINISTERS.

The chief danger of the ministry is the lack in it of incentives to application and to strenuous, steady work. Churches complain, and, we fear, with justice, of the neglect of pastoral duties and of the readiness of ministers to listen to outside claims. Most ministers will agree with us that these claims have become exacting to the point of impertinence, but very few have the courage to resist them in favor of the humdrum spade work of visiting and pulpit preparation. A quickening of the ministerial conscience in regard to these matters would do more than some of us have any idea of in improving the prospects of our churches.—British Congregationalist.

## SERMONS THAT SAVE.

Sermons that save must sound an alarm. Knowing the terror of the law, we persuade men. No glittering generalities, no rhetorical niceties, the message must ring out like a fire bell, it must echo like a drum beat before the battle, it must peal like the shrill blast of the watchman's trumpet when danger is near, it must declare the whole counsel of God. That means denunciation of sin, the necessity of repentance, the certainty of a judgment throne, an eternal hell for the finally impenitent, salvation by faith, and cleansing through the blood of the Redeemer. May the walls of our churches resound with such preaching. Then will they be filled with people and with salvation.—Ex.

## A PRESSING DEMAND.

Brethren, the pressing demand of our churches is a revival of the preaching of the old truths of sin and salvation. We must get back to Christ, back to Pentecost, back to the courage and faithfulness of the fathers. In those days the sword of the Spirit cut its way through to marvelous victories. Conviction was judgment. Mourning for sin meant tears and groans. Repentance involved the surrender of every sin. Conversion was a translation. People were gloriously saved. To this high end the church-house must be a means. We gather funds to build churches so that the people, the people might be saved.—Ex.

## ELEVATING THE MINISTRY.

Elevate the ministry and encourage the best and brightest of our young men to enter it. Estimate ministers by what they are, rather than by where they are, and by what they give, rather than what they get. Honor them because they are ministers of the Lord Jesus Christ, and doing his work in the world. Let it be as great an honor, at least, to be a minister of the church as a "priest of the church." The cultivation of this sentiment will bring into the ranks of the ministry many of our best men. It should be considered a great honor to be a minister, whether one is a rich or a poor minister. Place and price are entirely too much emphasized at the present moment even by Christian people.—David Wylie, in the New York Observer.